/233 cont./

512 After breakfast the day's work begins. Huts must be repaired [356] and renovated, for which branches and twigs for the frame, bast for binding it, and long-stemmed grass for covering the roof and [462] lining the walls are procured. When the women are not busy with this, with cooking, with fetching water and gathering firewood, one usually sees them sitting in the shade with some handwork. They [294] sew clothing, bags, leather covers for the wooden pots, cut straps, [281] etc. Concerning the ornaments, the Wandorobo make for themselves 306 those things that the Masai also make for themselves; they only buy 439 the metal-forged work from Masai blacksmiths. The making of the 323 462

Fig. 81 (1/10)

ball-shaped earthen pots (Fig. 81) falls to the women. From dark-gray clay (anjet) they shape the pot with their hands (without a wheel) and let it dry in the sun, after it has been decorated, usually with cord ornamentation. Before being fired, it is usually stuffed with dried grass prior to being put in a fire made with dried tree bark with which it is entirely covered and in which it remains until it takes on a dark red color. The finished pot, in order "to protect it from cracking during use," is thoroughly heated on the hearth fire, and then boiling water, in which a bone has cooked, is poured in.

281 The dressing of the hides from the most recent hunting booty also takes a great deal of time. Those intended for sale are, of course, simply nicely cleaned of all meat and fatty parts and then, pegged to the ground with sticks, dried in the sun. The others, [171] however, which are to be used to make clothing, are worked into 000 leather in the way described for the Masai. As there, the tanned

/233 cont./ As there, the tanned hides are sewed into articles of clothing with an awl (maramacog) and a thread twisted out of animal tendons (asug). If a number of hides for which, at the moment, one has no need for one's own use has piled up, a few old men with women and children, laden with skins and also steppe salt, set out for a neighboring area. Where the distance between this and the Wandorobo camp is such that it permits frequent trade, these caravans appear at the regularly held markets. If, however, they are able to come only rarely, they peddle their wares, inasmuch as, out of ignorance of time reckoning, they do not wait for the market days. They readily find customers, since both articles are very much in demand. The agriculturalist principally dependent on a vegetable diet always needs salt, but he can only rarely extract it himself, since as a rule the arable soil contains no salt or such not in sufficient quantities. The need for hides /234/ is also often greater than the local production, even today when fabrics have largely replaced the leather clothing. After protracted haggling, an agreement is finally reached, and the Wandorobo, satisfied, set out for home with the bartered vegetables. If the hunting was sometimes particularly lucrative or if an elephant or rhinoceros was killed, part of the meat would also be sold to the always meat-hungry agriculturalists. Many of the latter, for example, the Wataita and Wakambe, also buy the meat of predatory animals from the Wandorobo, others disdain it altogether, and therefore, in trading, they test each piece for smell and taste.

Old men, who only now and then in the evening lie in wait for game at a watering place, devote themselves outside the camp especially to the checking and supervision of the beehives (Fig. 82), a large number of which hang within an hour's range. These are wooden tubes 120 centimeters long and /Fig. 82 appears here/ 30 centimeters thick, with an interior breadth of about 25 centimeters. They are made by hollowing out a correspondingly long piece of tree trunk, a very arduous task because the tools are so primitive. After the trunk, through hewing with an ax, appears circular in cross-section and tapered at both ends, it is smoothed on the outside with a knife (pandyug). Two instruments are used for the hollowing out

1, [i.e., among the Masai--Analyst]